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157 "shy." Originally it was the name for a kind of crab which, when it cannot escape unobserved, will curl up and remain perfectly still, so that by no amount of scrutiny or poking can it be made to show the least sign of life) undoubtedly has been one of the principal causes for the bolder, more hot-blooded negro's relatively greater success as a lover, and for the increasing proportion of mixed blood in the reserve today. It has, moreover, contributed to the decay and disappearance of language, legend, and custom; and renders doubly difficult today the task of eking out such vestiges of these as still remain.

578 The war feuds of other days have been replaced by a multitude of
[754] petty jealousies and hatreds, but the Caribs still resort to sorcery and pial as instruments of injury and revenge. Though, or perhaps just because, the boutou (war club) of yore has gone forever, that other no less formidable weapon, the tongues of the womenfolk, rages more mercilessly than before. In vain one looks among his present-day descendants for that fierceness which is said to have characterized the Carib of old, earning for him a symbolic association with the Malfini, or Mansfénix hawk.

481 Much has been made of the Indian's custom of walking in single or Indian file, and this is as true today in Dominica as ever or elsewhere; but it seems to be the natural outcome of a habit acquired of necessity on forest trails rather than a racial tradition. More significant, perhaps, is the Indian's peculiarly emphatic, stumpy, forward-falling gait, which, in a manner, is reproduced in his speech, character, and way of life.

484 The Caribs' love of travel, in an island where nine-tenths of the population never move without good reason outside a radius of half a mile from their homes, is perhaps worth mention. Few are the men of the reserve who have not at one time or another visited one or all of the neighboring islands of Guadeloupe, Marie Galante, Martinique—and that with the prospect of no more than a wine or rum debauch if lucky, and a term of imprisonment if caught. Others have left the country for Guiana, Bolivia, or Cuba, as opportunity offered, in search of adventure rather than fortune. Men, women, even children, think nothing of a 35-mile tramp, over mountain track and through virgin forest, to Roseau, the capital, for the sole purpose of selling a few baskets or of buying a few yards of sail cloth or a pound of nails. Their business concluded and their money spent, they will take the homeward road immediately and, if only there be a moon to guide them, march all night through to arrive home by daybreak.

437 Whether cause or effect of poverty, I do not know, but the Indian's
● 181 proverbial ignorance of the value of money remains as much a fact as his general indifference. In Dominica, at least, he has no other

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scale of worth than his present want—I do not say need, advisedly: I have seen a girl starve her baby in order to procure it a baptismal robe it would use only once. When he has made up his mind to buy or sell, the worst bargain in the world will not deter the Carib, nor persuade him to await a better opportunity. On the other hand, he will let you vainly wait months for a basket or some other article you have ordered from him, and appear dissatisfied, if and when he finally condescends to bring it, with the price originally set by himself.

For a number of reasons I have not been able to push my inquiries into Carib life and lore—and especially with regard to the archeological material, which I believe to be plentiful—as far as I should have wished. Perhaps the same petty jealousies of which I have spoken prevented some members of the tribe from communicating to me—or at least prompted them to demand exorbitant sums for their only possibly valuable information—all that they knew of their nation's language and legend. Less excusable is the crass ignorance of many Creoles, white and colored alike, in a position to know better, as to the nature and aims of ethnological research. The ridicule and suspicions of such individuals in a pseudo-civilized community inevitably render the student's task all the harder. On the other hand, I am profoundly grateful to those others with whom I have come in contact, of whatever color or race, for their sincere collaboration and loyal friendship.

Social and Sexual

Social organization, in as far as it can be said to exist at all, is extremely slack among the Caribs today, and appears to have been so always. Previously there were two chiefs in Dominica: One for the windward side, another for the leeward side of the island, but their authority was never more than of an advisory or paternal nature, even where it was combined with that of magnétiseur or sorcerer. Even the punishment of crimes committed within the tribe was left to the individuals or family concerned. The chiefs, though often of the same family, seem to have been chosen by common consent for some recognised superiority or sagacity (ordeals of pain or hunger endurance were common) rather than by hereditary privilege. In war time, on the contrary, supreme authority was given to another commander, or war chief, who usually led the combined armies of Dominica and Guadeloupe. Today, in spite of certain local prejudices and jealousies, the only social unit which can be said to subsist is the family.

No puberty ceremonies have survived. Nevertheless, girls and women maintain a certain seclusion at their menstrual periods, especially the first, and do not leave the house, even to bathe in the river or for their personal necessities. Were they to do so, it is said